

... THE ...

Converted Catholic

EDITED BY FATHER O'CONNOR.

"When thou art converted, strengthen thy brethren."--Luke xxii: 32.

Vol. XI.

MARCH 1894

No. 3.

EDITORIAL NOTES AND COMMENTS.

A LETTER received last month from a Western State brings us the joyful news that fifteen Roman Catholics had been converted by reading *THE CONVERTED CATHOLIC*. The good friend who gave them copies to read is one of the happiest souls in the world. Reading the magazine had prepared them for the study of the Bible. There they found that what was stated regarding God's way of salvation was true, and they accepted Christ as their Saviour.

We cannot too often repeat that if Roman Catholics knew that they could have direct access to God through Christ they would not go to the priests or pray to the Virgin or saints for salvation.

Enlighten the Roman Catholics.

Roman Catholics are frequently commended for their zeal, even as the Apostle Paul bore record of the zeal of his brethren in Israel. But, like Paul's friends whose zeal was not according to knowledge, the Roman Catholics are ignorant of the way of salvation as taught in the Bible and learned by experience. The Christian religion establishes a union between the soul and God. This is accomplished by the power of God that is in Christ Jesus working upon the sinful soul and regenerating it. Being born again of the Spirit a new life has entered the soul. The Roman Catholics who seek to establish their own right-

eousness by obedience to the laws of their bishops and priests do not know how to submit themselves unto the righteousness of God. This is the testimony of every Roman Catholic who has been converted to Christ, from Wycliffe and Luther to the present time. Let every Christian who knows the way of the Lord in converting the soul tell it to some Roman Catholic friend and many will enter the kingdom.

A Jesuit in the Supreme Court.

The Jesuits are greatly elated by the appointment of one of their disciples, Senator White of Louisiana, to the bench of the United States Supreme Court. He is the second Roman Catholic who has been a member of that august body. More than forty years Rev. N. Murray, D. D., the distinguished converted Catholic and author of the famous *Kirwan Letters to Bishop Hughes*, published a series of open letters to Judge Taney, who was the first Roman Catholic in the Supreme Court. Judge White is said to be an honorable man and an able jurist; but he is a graduate of the Jesuit College at Georgetown, and unless he has renounced the doctrines of the Jesuits and withdrawn from their society he will be suspected of being their spokesman in the exalted position to which he has been appointed by President Cleveland.

Some Good Mixed Marriages.

A recent notable marriage in New York was that of Mr. Theodore A. Havemeyer, jr., to Miss Katherine Sands. The bridegroom was a Roman Catholic, but the marriage took place in Grace Protestant Episcopal Church, of which the young lady is a member. The formal announcement of the withdrawal of Mr. Havemeyer from the Roman Catholic Church has not yet been made, but by his marriage to a Protestant in a Protestant Church he is excommunicated from the Roman Catholic Church.

Last year we noted the marriage of a rich Protestant to a member of the Coudert family, who are all Roman Catholics. The ceremony was performed by the Rev. Dr. John Hall in the Fifth Avenue Presbyterian Church. The greatest influence was used by the Couderts and other Catholic families to have the marriage performed by Archbishop Corrigan, but the staunch Presbyterianism of the bridegroom's family stood in the way and the Roman Catholics had to yield.

It was a great surprise to the few Roman Catholics of New York who are "in society" to learn recently that a son of banker Eugene Kelly had been married to a Protestant. The Kellys had tried to win over the lady to the Roman Catholic Church, but they failed, and she continues a faithful Protestant Christian.

It may be accepted as a fact that whenever Protestants stand firm for their faith and principles in opposition to Romanism, whether in political or social life, the Roman Catholics will surrender.

Trying to "Convert" Protestants.

The members of the Congregation of St. Paul, or the "Paulist Fathers," as they call themselves, whose church is at Ninth avenue and Sixtieth street, this city, have become disheartened at the result of their labors to Romanize Prot-

estants. Rev. I. T. Hecker, the founder of the Paulists, used to boast of his achievements in this direction, but he died a few years ago without having converted many Protestants, though he had been engaged in the work for forty years. In a series of articles published in the *Catholic World*, a weak monthly of which he was editor, he predicted that all American Protestants would soon bow the knee to the Pope of Rome and salute him as their lord and master.

These articles were collected into a volume in 1887 with the title "The Church and the Age." At page 56 of that volume Father Hecker said: "The Catholics will outnumber, before the close of this century, all other believers in Christianity put together in the Republic. This is no fanciful statement, but one based on a careful study of statistics, and the estimate is moderate."

Father Elliott's Experience.

Poor Father Hecker is dead, but his dream of converting Protestants continues to haunt the souls of the few Paulist Fathers that remain. One of them, Rev. Walter Elliott, despairing of converting the Protestants in the large cities, has betaken himself to the country districts where he thinks the people are so ignorant that they will believe anything he says. He began his work in Michigan, and to his great surprise he found that American Protestants were not the fools he took them for. Some of his experiences as related in the *Catholic World* for December 1893, are ludicrous. He says: "As my friend Father George and I stepped from the train at Linden we were met by a little committee of 'leading men' among the Catholics, the noisy spokesman being one of the four saloon-keepers who monopolize the business of drunkard-making in that town. 'Let me take your satchel,' said the saloon-keeper. 'No,' answered George, 'the holy oils are in it, and it is not

right to allow a saloon-keeper to carry them." One would naturally think that Father Walter Elliott had a good opportunity for exercising his converting power in this case. Here were four of his faithful Roman Catholics monopolizing the business of drunkard-making in that town of five hundred inhabitants, and he came to "convert" the respectable Christian people of the place to the "religion" of the saloon-keepers. It was a ludicrous effort, doomed to failure.

Slandering Protestants.

It need not be said that he did not make any converts in Linden. But as the contrast between the respectable Christians of the town and his own Roman Catholic drunkard-makers was so great, he switched off to an attack on the A. P. A. and the Freemasons. He says in his report: "A slight unpleasantness with the Freemasons was occasioned by somebody wanting to know why the Church is opposed to Freemasonry. Among other reasons I assigned the death penalty invoked in the Masonic oath. This annoyed the Masons, who are strong here. Privately they denied the accusation to their Catholic neighbors."

What do the Freemasons and other respectable citizens of Linden think of that double accusation hurled at them by Father Elliott, the "converter" of Protestants? At Vermontville, Mich., a copy of THE CONVERTED CATHOLIC was handed to him by one of our subscribers, who attended his lecture, and Elliott was asked whether he had ever seen a copy of it before or knew its Editor? To which he replied: "Know him! bless you, yes, I know him well;" and then he made an attack on this magazine and its Editor that could be expected only from some one like his friend the drunkard-maker who met him at the station. Father Elliott has stated what is not

true when he says he knows the editor of this magazine. But we will not soil our pages with a personal controversy with this agent of the Pope.

Jesuit Sherman Instigating Murder.

We call special attention to the incitement to murder Protestants who oppose the schemes of the Jesuits to establish papal supremacy in this country which will be found on page 83. The man who seeks to arouse the murderous passions of the Roman Catholic hoodlums is no less a person than Father Thomas E. Sherman, the Jesuit priest who dishonors the name and sullies the fame of the great General, who had the misfortune to marry a Roman Catholic woman. This degenerate son is a true Jesuit, with murder in his heart and falsehood on his lips. "You know," said he to the reporter of the *Chicago Herald*, "You know it is an easy matter to say one thing and mean something else." That is the essence of all Jesuit teaching. Priest Sherman's code of ethics will not be accepted by the American people until the rule of the Jesuits is established in this land. For such immoral teaching, which is subversive of all honor and honesty in all the relations of life, the Jesuits have been expelled from every civilized country except the United States; and it is only a question of time when this country shall be compelled to follow the example of other nations in this respect.

Beware of the Jesuits.

It is nothing new for a Jesuit to instigate and justify assassination. The doctrine of "Probabilism" which is taught in the theology of the Jesuits can be applied to the justification of any crime that the heart can conceive or the hand of man execute. Their expulsion and even suppression by a Pope should be a warning to American Protestants to beware of them.

CHRIST'S MISSION.

142 WEST TWENTY-FIRST STREET, NEW YORK.

JAMES A. O'CONNOR, PASTOR.

IN all the history of the work of Christ's Mission there has been no more gratifying result than that which has followed the reception of Rev. Alexander Bechger, the converted Catholic priest, into the Mission last November. Through the efforts of the Pastor of the Mission, who had welcomed Father Bechger as a truly converted brother, he has been placed in charge of the Holland Church on West Eleventh street, New York, and has already entered upon his duties as pastor and missionary of the church. This church is the only one of the Reformed Dutch Churches in the city where the Dutch language is used at the services. All the friends of Christ's Mission will rejoice that one of the converted priests whom it has hospitably welcomed should be called to such an honorable position.

Another priest who was converted in Christ's Mission in December, 1893, and who remained in the Mission as a welcome guest for five months, has been placed in a good situation by the efforts of Pastor O'Connor in his behalf.

The Mission is doing good in more than one direction. At the services last month several Roman Catholics attended and some of them heard the Gospel of salvation through the blood of Christ for the first time. Two very intelligent young Irishmen who had been educated by the Christian Brothers accepted Christ as their Saviour at one of the Thursday evening prayer meetings, and the new light that comes to every soul that receives Christ shone in their faces as they related their experiences. They were glad to learn from the pastor that many Roman Catholics are coming to the light, and that American Christians are becoming more interested in their conversion.

ANOTHER \$1,000 PAID.

A year ago it was announced in THE CONVERTED CATHOLIC that one thousand dollars had been paid towards the reduction of the debt on Christ's Mission building.

It is a great privilege, as it is a pleasing duty, to state now that a like sum of one thousand dollars was paid on February 28. This brings the debt down to \$10,500.

With thanksgiving and praise to Almighty God for this blessing, the workers in the Mission and those interested in it return heartfelt thanks to the good friends who have sustained this work.

Some have helped by their prayers, some by their money added to their prayers, and all have strengthened our hands and made glad the heart in doing the Master's work by their loving sympathy and kindness. They will receive their reward; for every prayer offered and every dollar contributed for the work of Christ's Mission cannot but be acceptable to Him in whose Name the work has been done. It is the Mission and Message of Christ to the Roman Catholics, priests and people, to come to Him for light, life and happiness for their souls. To Him be all the praise, honor, and glory for what has been accomplished.

\$500 NOW NEEDED.

By the payment of \$1,000 on March 1, the debt on Christ's Mission has been reduced to \$10,500. Cannot that odd \$500 be paid at once and thus bring the debt down to an even \$10,000?

The friends of the Mission can answer that question in an easy and satisfactory manner by contributing what they can spare at this time for this purpose. The times are hard and people have not as much money as formerly; hence whatever the good friends of the Mission can give now will be doubly welcome. Let all help to pay off that \$500.

FORGIVENESS OF SINS.

BY THE EDITOR.

III.

WHEN the Jews said, "Who can forgive sins but God only?" they knew what the Old Testament taught on the subject. There the confession of sin to Almighty God is constantly enjoined and the power to forgive is shown to be His exclusive prerogative. In the Jewish ceremonies even to this day there is confession of sins, not to the high priest, but to God himself. The day of atonement is the day of remission and expiation of sins. The people are enjoined to confess the sins which they have committed before the Lord, and they rest upon His promises to forgive them. The following are some of those promises:

Isaiah i, 18.—"Come now and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Is. xliii, 25, 26.—"I, even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Put Me in remembrance; let us plead together: declare thou, that thou mayest be justified."

Is. xlv, 22.—"I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me; for I have redeemed thee."

Is. xlv, 22.—"Look unto Me, and be ye saved, all the ends of the earth, for I am God, and there is none else."

Is. xxv, 8, 9.—"The Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away: for the Lord hath spoken it."

"And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation."

Jeremiah xxxi, 34.—"I will forgive

their iniquity, I will remember their sin no more."

Jer. xxxiii, 8.—"I will cleanse them from all their iniquity, whereby they have sinned against Me; I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against Me."

Psalms ciii.—"Bless the Lord, O my soul, and forget not all His benefits."

"Who forgiveth all thine iniquities; who healeth all thy diseases. He hath not dealt with us after our sins; nor rewarded us according to our iniquities."

"For as the heaven is high above the earth, so great is His mercy toward them that fear Him. As far as the east is from the west, so far hath He removed our transgressions from us."

Ps. clv, 18, 19.—"The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth. He will fulfil the desire of them that fear Him: He will also hear their cry, and will save them."

Ps. xxxii.—"Blessed is he whose transgression is forgiven, [whose sin is covered."

"I acknowledged my sin unto Thee, and my iniquity have I not hid. I said, I will confess my transgression unto the Lord, and Thou forgavest the iniquity of my sin."

In the New Testament forgiveness of sin is always connected with faith in Christ.

Acts xvi, 31.—"Believe on the Lord Jesus Christ and thou shalt be saved."

Matt. xi, 28.—"Come unto Me, and I will give you rest."

1 John i.—"The blood of Jesus Christ cleanseth us from all sin."

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

1 John ii.—"We have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for our's only, but also

for the sins of the whole world."

Jno. iii. 36.—"He that believeth on the Son, hath everlasting life."

Jno. iii. 14, 15.—"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him should not perish, but have everlasting life."

Acts iv. 12.—"Neither is there salvation in any other, for there is no other name under heaven given among men whereby we must be saved."

Acts xiii. 38.—"Through this man is preached unto you forgiveness of sins; and by Him all that believe are justified from all things from which ye could not be justified by the law of Moses."

Luke xviii. 13, 14.—"The publican smote upon his breast, saying, God be merciful to me a sinner."

"I [Jesus] tell ye, this man went down to his house justified."

Hebrews vii. 25:—"Wherefore He [Jesus] is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

The promises of God and the cleansing power of the blood of Jesus Christ to forgive sins are acknowledged by all who desire to be saved. It is God only who can pardon the sinner who has transgressed. When repentant sinners come to Him in the name of Christ, pleading His merits and the atonement He has made for all who call upon Him, their sins are forgiven, they are reconciled to God, they are redeemed from the curse of the law which they had violated, they are saved, made children of God and heirs of heaven, joint heirs with Christ, who has gone to the Father to prepare a place for them, that where He is there they might be also. The author of the famous tract "Come to Jesus" has recently written the following:

"Is not the fact of present salvation a reasonable ground for hope? Christ came to 'save His people from their

sins.' Am I actually thus saved? Is sin my sorrow, my hatred, my avoidance, my foe? Do I habitually pray not only to be saved from the guilt of it, but from the indulgence of it; and is it my supreme desire and effort to obey and follow the Lord Jesus as my Saviour? Then this is evidence that I am already saved.

"I am alive in my soul if I thus actually trust in and serve Christ. Some may doubt whether they are really alive spiritually. The best evidence of life in the body is activity. Are its functions operating? A drowning man has been taken out of the water seemingly dead. It may be only suspended animation. Efforts are diligently made for restoration. Tests are anxiously applied. Stethoscope and thermometer are applied. The pulse is felt. Doubt is suddenly removed—he opens his eyes, he breathes, he speaks, the body is in action, he *lives*. So if the eyes of the soul are looking unto Jesus, if the lungs breathe forth prayer which the lips utter, if the hands are moving in obedient service, this soul manifestly lives; and will He who has given this life fail to nourish and preserve it?

"The writer to the Hebrews teaches that diligence in the service of Christ is the best ground, not for our *salvation*, which is Christ alone, but for our own assurance of sharing that salvation. He exhorts those who would enjoy assurance to be 'not slothful, but followers of those who, through faith and patience, inherit the promises.' The saints in heaven actually possess what they hoped for, by persevering in faith and obedience. Is not similar perseverance the best reason for hoping for similar success? A man contracts to do certain work for certain wages. How can he be assured he will be paid? Not by idly dreaming, but by diligently working; actually rendering the service is essential to receiving the reward."

CONVERTS FROM ROME.

WE find the following item going the rounds of the religious press. If our German friends find details of this important event in their papers we hope they will send us full particulars:

"A Roman Catholic congregation at Obeaelsbach, Bavaria, has embraced the Protestant faith because they would have nothing to do with a Capuchin mission which was forced upon them."

~

ST. ANNE, ILL., Feb. 6, 1894.

DEAR BROTHER:—A sample copy of THE CONVERTED CATHOLIC came to me last week. I read it through. I love your sentiments so much that I enclose one dollar to pay for a year's subscription. My wife and I were once Roman Catholics. Let us be up and doing, for the enemy is strong and fierce.

Yours in Christ Jesus, J. R.

~

ALBANY, N. Y., Feb. 8, 1894.

DEAR BROTHER:—Please find enclosed my subscription to your valuable magazine. It is reading which I cannot afford to be without. I find occasionally such conversions here in my work as I read of in THE CONVERTED CATHOLIC. The mother of four little ones recently came out from Romanism and united with the Baptist church here. Her family have not, since her conversion, been without persecution. Her husband, not a Catholic, but a drinking man, seeing such a wonderful change, told his wife after her baptism that she was so different that he believed he would take the same step. He did so, and has since lived a consistent Christian. He has also united with the church and all are now living happily together.

When visiting Catholic families I sometimes pray and leave a copy of St. John's Gospel. I was once asked by a lady where I found such prayers. I

told her I had never learned a prayer from a book, but simply asked God for what I wanted, which seemed quite a revelation to her. I am very thankful He sees fit to use me in His vineyard, especially in leading souls out of the darkness of Romanism into the light of the Gospel.

That His benediction may continually rest on your work, is my earnest prayer. Yours truly, H. M. B.

~

BRACKNEY, PA., Jan. 17, 1894.

DEAR SIR:—I have taken THE CONVERTED CATHOLIC so long that it seems like one of the family, and I feel as though I could not do without it.

When Rev. Fay Mills held his religious services in Binghamton last October the Roman Catholics attended in large numbers and became very much interested, and as one Catholic expressed it, "a good many got astride the fence."

Our minister closed a series of revival meetings at Brackney a few weeks ago. It was surprising to see how many Roman Catholics attended these meetings every evening.

It is my prayer that many may be led out of the darkness of Romanism into the light of the Gospel which is in Jesus.

Your sister in Christ, MRS. M. G.

~

NEW YORK, N. Y., Jan. 21, 1894.

DEAR SIR:—You may add my name to your list of converts from Rome. I am a member of the Young Men's Christian Association of this city, and have had an opportunity to see and read your excellent magazine, THE CONVERTED CATHOLIC.

I am the oldest of two sons of a German family, married, and a citizen of the United States, where I have resided since 1886. I was born and brought up in the Roman Catholic religion. My father was a Catholic and my mother a Pro-

testant. At the age of six years I entered the public schools, where I remained until ten years of age, when I was admitted to the college of the city of Manz on the River Rhine, from which I graduated. I then entered a teachers' seminary, but left there after one and a half year's study. I received a very strict Catholic education. I attended church every morning and Sunday school on Sunday and holidays and served as an altar boy.

I went through those religious exercises with a disgust which my pen is unable to describe. I went through them as a matter of form because I was forced to do so. But as I grew older and through the study of the Bible and the occasional attendance at the Protestant Church, I was no longer able to control my feelings, which were to the effect that Romanism was a deceiving religion; a religion based on the rules and views of popes, bishops, etc., and not as it claims to be, on the teachings of the Bible. I expressed my views about the utter falsity of the Catholic Church and my desire to reform. This, of course, brought the anger of the teachers on me, and they in turn made things so unpleasant for me in the seminary that I decided to leave and study for the Protestant ministry. But finding opposition from my parents I had no choice but to emigrate to the United States. Shortly after leaving home I received word that both my father and brother had renounced the Catholic faith and joined the Protestant Church. It was through the preaching of Rev. W. M. Smith, pastor of the Central Presbyterian Church, West Fifty-seventh street, that I joined the Young Mens' Christian Association.

Hoping that some day I may be able to contribute a few words about Romanism in Germany to your magazine, I remain, yours very truly,

C. A. SCHAFER.

The Editor in Pennsylvania.

The Editor of THE CONVERTED CATHOLIC was invited by Rev. U. F. Swengel and other pastors of Evangelical churches in Central Pennsylvania to preach and lecture in their churches during the week beginning February 12. The first lecture at York, Pa., was referred to in the *York Dispatch*, February 13, 1893, as follows:

"Rev. James A. O'Connor, pastor of Christ's Mission, New York, lectured to a large audience of men in Trinity Evangelical Church last night. The church was packed from the pulpit to the door, all available extra chairs being brought into the audience room.

"The design of having men only was to give room to the crowd which was expected and not because anything was to be said that all might not hear. The lecturer is a gentleman of culture and consideration for all, and is averse to making a sensation by pretended secrets of the confessional, although he was at one time a priest in the Roman Catholic Church. His purpose, evidently, is to secure all the blessings of liberty, both religious and civil, for all men. He is a real American patriot, although born on foreign soil. His first inclination, he said, on stepping on the American shores was to fall down and kiss the very soil of this free country, which seemed sacred to him. He spoke of love of country as being a duty of every citizen next to that of love of God.

"In speaking of the special institutions of our land Mr. O'Connor referred to the public school system as one of the greatest and best mediums to elevate the children of all classes of citizens, even the poorest. It places the children of employers and employees on an equal platform and gives all a fair chance. Americans are justly proud of this great institution—and even Roman Catholics, if left to themselves, will patronize it, that their children may vie with each

other in the attainment of a liberal education.

"Mr. O'Connor is the founder of Christ's Mission in New York. He was born in Ireland and received his education in France and in the United States. He was for nearly nine years a priest, and then abandoned that life for the study of medicine. During his life as a medical student some one spoke to him about the salvation of his soul. He was led to accept Christ as his only Mediator and Saviour, and became a preacher of the simple and unadulterated Gospel of Jesus Christ. He has been instrumental in leading many others into the fold of the great and good Shepherd. His work is preaching the Gospel, and even in his lectures he makes frequent references to the religious nature and need of men and to Christ as man's Saviour."

CLOSING SERVICES IN YORK.

[From the York Dispatch, February 15, 1894.]

"A vast audience again filled Trinity Evangelical Church last night to hear Rev. James A. O'Connor, the converted Roman Catholic priest. Standing room was again in demand. The opening prayer was offered by Rev. P. Anstadt, D. D. Father O'Connor's text was Mat. xvi. 16—"Simon Peter answered and said, Thou art the Christ, the Son of the living God." The speaker very ably set forth the circumstances which gave rise to this confession of Peter. Then he spoke of Christ's reply and clearly showed that it is only by divine revelation and power that souls are saved from sin.

"The entire discourse, which was an able one throughout, was designed to prove that only Christ can save and that He saves to the uttermost all who come to Him. The speaker's manner of presenting the Word proves that he is at home in the Scriptures of God and that he is led by the love of God and of souls to do the work of an evangelist. The audience listened very attentively to

the very last, and all seemed to be absorbed in the precious truths of the Gospel.

"After the sermon Mr. O'Connor spoke of some of his experiences as a Roman Catholic priest. He referred to his former co-religionists in the most tender and affectionate terms. It is evident that he cherishes in his own heart what Paul realized when he wrote to the Romans his wonderful Epistle in which he said, 'My heart's desire and prayer to God for Israel is that they might be saved.' Those who visit his work, known as 'Christ's Mission,' 142 West Twenty-first street, New York, are impressed with the same thought of him.

"Rev. Mr. Slaysman offered the closing prayer of the service last night. Father O'Connor gave a very interesting Bible reading yesterday afternoon. He left York this morning for Harrisburg, where he will speak to-night."

A GREAT MASS MEETING AT HARRISBURG.

[From the Harrisburg Call, February 16, 1894.]

"Father O'Connor, the converted Catholic priest, delivered a masterly lecture in Trinity Evangelical Church last night. The church was packed with eager listeners. For over an hour the speaker held the vast audience spell bound. His theme was, 'Romanism and American Institutions.' The lecture was replete with timely suggestions as to how to maintain American institutions. His utterances were mild and conservative, utterly void of any intemperate or bigoted statements. No one heard him without loving his country with a more intense love for the Republic. Dr. O'Connor is a cultivated and patriotic Christian gentleman and will always be welcomed by a Harrisburg audience. Rev. J. Berg Esenwein, pastor of the Evangelical Church, and Mrs. Esenwein sang beautifully a duet.

THE MOTHER OF JESUS.

BY REV. DAVID JAMES BURRELL, D. D., PASTOR OF THE COLLEGIATE REFORMED CHURCH, NEW YORK.

THE so-called immaculate conception of the Virgin has not the slightest warrant in reason or holy writ. It reads thus: "That the most blessed Virgin Mary, in the first moment of her conception, by a special grace and privilege of Almighty God, in virtue of the merits of Christ, was preserved immaculate from all stain of original sin." Not so have we understood her own words, "My spirit hath rejoiced in God my Saviour." That was a sinner's cry.

Elizabeth Barrett Browning represents the Virgin Mother as thus addressing her unconscious child:

"Sleep, sleep, my Holy One!
My flesh, my Lord! What name? I do not know
A name that seemeth not too high or low,
Too far from me or heaven.
My JESUS! that is best! that word being given
By the majestic angel whose command
Was softly as a man's beseeching said,
When I and all the earth appeared to stand
In the great overflow
Of light celestial from his wings and head.
Sleep! sleep! My SAVING ONE!"

The doctrine of the sinlessness of Mary was invented by the schoolmen in the Middle Ages. After a debate of six hundred years, in which popes, cardinals, holy fathers, and philosophers took part, it was at last made an article of faith by a formal decree of Pius IX. on the 8th of December, 1854. This tenet is the corner-stone of Mariolatry. Its germ can be traced as far back as the fourth century; at that time a new word was coined, *Theotokos*, meaning "mother of God." By this it was not intended to assert that Mary was in any sense mother of the Uncreated Essence, but the word was liable to this interpretation. The right of Mary to the title *Theotokos* was denied by Nestorius, who was thereupon condemned for heresy in the

Council of Ephesus, A. D. 431. His condemnners marched through the city with torches and swinging censers.

From that moment we may regard Mariolatry as fairly under way. The troubadours celebrated the praises of Mary in sacred song, and painters represented her as crowned [with a diadem of stars. The church began to sing—

Hail, virginal mother! hail, temple divine!
The glory of angels and purity's shrine!

Thee from eternity
God did ordain
Over his household
As mistress to reign!

She was honored with such titles as Queen of Heaven, Crown of Virginity, Temple of the Living God, Paradise of the Second Adam, Dwelling-place of the Trinity, Loom of the Incarnation, and Sceptre of Orthodoxy. It was declared that through her alone the fallen creature was raised to heaven. Thus it came to be impressed upon the popular mind that she was deserving not merely of reverence but of worship.

This was the beginning of the Dark Ages. As the inner life of religion was quenched its outer forms were multiplied. The walls of the churches were covered with pictures of the Madonna. Five hundred years have dimmed but not obliterated the colors of those splendid masterpieces. On panel and ceiling and vaulted chancel the Virgin and her Child are still pointed out. The Christ-Child is thrown in the background; the mother is made conspicuous and surpassingly beautiful. So by progressive steps she came to be looked on as a co-redeemer with Christ. Then from Rome was sent forth an invitation, not yet called a mandate, that all should kiss the hand before the Queen of Heaven. This was in the black night before the Reformation. It was in 1517

that Luther nailed his theses to the door of the town hall at Wittenberg and made his protest against the worship of any but the living God. All hail the protest!

For a while Mary-worship was repressed, but only to revive again in recent years as a formal dogma or pronunciamento of the Catholic Church. At this hour as we worship here there are multitudes all over the world bowing at the shrine of this woman of Nazareth and crying, "Holy Mary, mother of God, pray for us!" If she herself could appear in the midst of these devotees, of a certainty she would cry out, as the angel did in the vision of St John, "See thou do it not; for I am thy fellow-servant. Worship God!"

Say of me as the Heavenly said, "Thou art
The blesseddest of women"—blesseddest,
Not holiest nor noblest—no high name
Whose height misplaced may pierce me like a
shame

When I sit meek in heaven.

In the Gospel story she is represented as keeping herself for the most part in modest retirement. Not once do we find her laying claim to superhuman dignity or to any exemption from the ills that common flesh is heir to.

Our Lord indeed, as if with prophetic reference to the apotheosis of his mother, gave warning against it by implication once and again, as when he rebuked her at the marriage in Cana for unbecoming pride and assumption of authority. So at another time, when a certain woman in the multitude cried out, "Blessed is the womb that bore thee!" he would not allow even those impulsive words to go unchallenged, but said, "Nay rather, blessed are they that keep the word of God!" She was a sinner in need of a Saviour. And her chiefest honor was not that she bare Christ but that she loved him.

But while the Virgin Mother is stripped of these false honors which she herself would be the first to repudiate,

she still challenges our highest admiration. Why should we hesitate to speak of her as "blessed Mary" or "the blessed Virgin," when the angel thus addressed her? It is no slight honor that her name should be found in the most venerable of our creeds and mingled with the soul's confession of a Saviour: "I believe in Jesus Christ, who was born of the Virgin Mary." If we decline to worship, we do not therefore disesteem her. The most beautiful traits of womanhood are associated with her character. We revere her as the most perfect ideal of feminine purity and devotion. When Gabriel told her that she was to be overshadowed by the Holy Ghost and bring forth a Son, she knew that her fair name was in danger, that the world would point its finger at her. She thought that she must wear the scarlet letter on her breast. But she bowed her head without a murmur, saying, "Behold the servant of the Lord." There was heroism! It would doubtless have been easier to die; yet her faithful heart asked no question, interposed no argument, but "set itself at once to quiet expectation." Bishop Hall says, "There is no more noble proof of faith than thus to captivate all our powers unto God and, without sciscitation, go blindfold whither He will." It was enough for her that God required it: "Be it unto me according to thy word!"

We must also remark upon the simplicity and tenderness of her affection towards Christ. Of many pious women it is written that "they loved much:" Mary of Bethany, whom we always think of as sitting at Jesus' feet; Mary of Magdala who anointed him with oil of spikenard very precious; and others who followed Him and loved Him through evil and good report. Ah, yes; many daughters have done virtuously, but thou, Mary of Nazareth, excellest them all! Bending over her

divine Child in the manger, seeking him with tears in the streets of Jerusalem, waiting on Him as a handmaid in the tasks and journeys and sufferings of his ministry, not once losing faith in his power and Messiahship though she saw him begrimed with the dust of the workshop and stained with the blood of Golgotha; resignedly baring her own breast to the sword of anguish when his supreme hour came—was ever greater devotion than hers, a purer love or deeper reverence for Christ?

The meaning of her name was "bitterness;" but as Marah was sweetened by the tree cast into its waters, so Mary was ennobled and sanctified by her strange maternity.

"O wondrous mother, was there ever joy like thine;

To thee it came, that message from the Highest,

Such as to woman ne'er before descended!

The Almighty's shadowing wings thy soul o'erspread,

And with thy life the life of worlds was blended."

It is not to be wondered at that the angel hailed her, "Hail, thou that art highly favored!" or that Elizabeth was moved to call her "blessed among women," or that she herself broke forth into singing, "My soul doth magnify the Lord; for He hath regarded the low estate of His handmaid!" What an honor was this—to be the mother of the Desire of all Nations—to be the mother of Jesus the Christ!

But an honor higher than this is conferred by grace on every true believer. On one occasion it was reported to Jesus that his mother and brethren stood without, desiring to speak with him. "But he answered and said, Who is my mother? and who are my brethren? And he stretched forth his hand towards his disciples, saying, Behold my mother and my brethren! For whosoever shall do the will of my Father who is in heaven, the same is my brother and sister and mother."

We then, beloved, are elect to a spiritual oneness with Jesus which is more precious than the nearest kinship of flesh. The ties of nature are but as green withes in the titanic hands of adversity or death; but what shall separate us from the love of God which is in Christ Jesus our Lord? We are one with him—"one" is the word—if we have entered into the fellowship of his toil and suffering and death. We think too lightly of this mystical union. We neither fully apprehend nor take advantage of it. The King hath brought us into his chambers; how fair and how pleasant art thou, O love, for delights! The tie by which Mary was united to her Son is not comparable to this espousal of the believing soul with Him.

Let us remember the words of our Lord Jesus when he lifted up his eyes to heaven and said, "Father, I pray for these, that they all may be one; as thou art in me and I in thee, that they also may be one in us; that the love wherewith thou hast loved me may be in them, and I in them!" "I in them!"—O friends, what manner of love is this! Blessed indeed among women was Mary, mother of Jesus; but still more highly favored is every believer who has realized this fellowship with Him, who can echo the words of Bengel to his bride:

"Jesus in heaven,
Jesus in the heart,
The heart in heaven,
Heaven in the heart!"

LAST MONTH THE EDITOR OF THE CONVERTED CATHOLIC was elected a member of the Ministerial Association of New York, an organization composed of the ministers of evangelical churches—Presbyterian, Congregational, Reformed Dutch, etc. This is a recognition of the work that Christ's Mission and this magazine are doing in evangelical lines, and a personal compliment to the Editor which is highly appreciated.

TWENTY MILLIONS LOST TO ROME.

A PAPER READ BEFORE THE ROMAN CATHOLIC CONGRESS IN CHICAGO SEPTEMBER 1893, BY MISS M. T. ELDER OF NEW ORLEANS, LA.

UNDER this heading THE CONVERTED CATHOLIC published last month the reply of Miss Elder to her critics who had bitterly attacked her essay read before the Catholic Congress in Chicago last September. We copied that article from the *Catholic Telegraph*, Cincinnati, Ohio, December 14, 1893, the official organ of the Most Reverend William Henry Elder, Archbishop of Cincinnati and uncle of Miss Elder.

In the same paper of date February 1, 1894, appeared the original article of Miss Elder's that provoked so much comment. Extracts from it had appeared in almost every newspaper, religious and secular, in the United States. But until now the article has not been published in full. In an introductory note Miss Elder says :

It was quite in keeping that, of all my innumerable assailants—who willingly gave wide publicity to garbled and misleading extracts from my paper—not one had the courage to give that paper in full. So large, however, has been the demand for a report of it in full that I hereby offer it—bespeaking, at the same time, from all fair-minded Catholics, a calm hearing and a just verdict. M. T. ELDER.

I have chosen to strike a minor key in this assembly. I have chosen to dwell on the dark side of the picture: and in so doing I feel that I chose nothing superfluous. There is many an eloquent voice here to exploit our successes, our gains, our growth, our progress, our grandeur—and all of that. There will be a few, if any, to give the needful minor key of our non-success, our losses and our failures. In fact, I fear so utterly alone will be my one small voice that I can scarcely succeed in making it heard at all.

And yet, that the Catholic Church in the United States has met with loss, is admitted by all who have considered the

subject. Those who consider it deeply declare that this loss is heavy. Those who consider it more deeply put the loss up in the millions. And, as Rev. John R. Slattery, that truly apostolic priest, observes: "The most thoughtful among Catholics do not hesitate to compute this loss at *twenty millions*."

Many are the ways of accounting for this terrible loss. Cardinal Gibbons mentions the present strife between capital and labor as one of the causes. Bishop Keane of Washington thinks, with Father Slattery, that a great cause is neglect of the negroes. Father Touhey of St. Louis takes very much the same view of it as Cardinal Gibbons.

Speaking of the rapid disaffection of the masses from Catholicity in the United States, Father Touhy says: "No thinking man of any experience can be blind to the fact that there is to-day a rapidly growing discrimination in the minds of the masses between Christ and the Church. Now Christ and the Church must be placed before them as one and inseparable."

Father Geisen, Redemptorist and one of the truest and most zealous of priests, whether as pastor or missionary, attributes our loss to the baleful influence of the public schools.

Father Abbot, a Lazarist and a much traveled missionary, thinks mixed marriages is the chief cause.

Many think that it is the liquor evil; others, the anti-Catholic tendency of the Government; others, the influence of pernicious literature; others, the proselytizing effect of Protestant charities (?); others attribute Protestant gains and Catholic losses to the workings of secret societies; others, to the lack of sprightly literature among us; others, to the neglect of congregational singing; and still

others, to our lack of pulpit zeal and eloquence.

My explanation differs from all of these, and yet includes them all. My explanation is the seemingly far-fetched one of "Neglect of Colonization and Immigration;" in other words, neglect of the rural class.

The best class of Catholic immigrants are those who come here from agricultural districts, whether of Europe or of Canada. This is conceded by everyone who knows anything of the subject.

The fate of these rural immigrants is one of two kinds—they remain in the cities or they go into the country. Remaining in the cities they become, as the last Plenary Council of Baltimore more expressly declares, the slaves of monopolies and combines, the slaves of poverty, and worse still, the slaves of vice and drunkenness. In saying this I am but repeating the statements of the assembled bishops and archbishops of the United States.

Going into the country, there, far from priest and sacraments, those immigrants prosper materially, perhaps, but spiritually they starve. It is most natural, then, that their descendants, fed only by Protestantism, become exemplary Baptists, Methodists, Campbellites, etc. Hundreds and thousands of our noblest Catholic names are now borne by well-to-do Protestants in the country, or lately from there.

Thus it is that in these whole United States we have no Catholic peasantry, Southern Louisiana excepted, no Catholic rural class, either peasantry or gentry, no Catholic agriculturists of any kind. I will here quote Mr. Warren Mosher of Summer School fame. In deploring this state of things he says: "We have no Catholic farmers to speak of." And he encourages me to champion this cause. I am similarly encouraged by the editor of the *Baltimore Catholic Mirror*; also by William J. Ona-

han; Charles A. O'Connor, editor of the *New Hampshire Catholic*; J. J. Callan, editor of the *Old South*, Texas; Charles J. O'Malley, critic of the *Round Table*, Kentucky, and, most sustaining of all, by Archbishop Janssens of this [New Orleans] diocese, who says my address is "very good and send it by all means," and who expressly permits me to state that he "read it and finds it very presentable."

Sustained, therefore, by such testimony as theirs—testimony based, as they assure me, on personal experience and observation—I feel pretty safe in my assertions.

My contention, then, is that we have no hold upon the agricultural masses, and that this fact accounts for many of our deficiencies.

Why is it that the greatest men of our Nation are non-Catholics? It is because the vast majority of these great men are from sturdy rural stock, and the rural stock of the United States is solidly, staunchly Protestant.

Let us not whine about prejudice and intolerance, anti-poverty and secret societies. We are too apt to shove the blame off of ourselves, where it belongs, on to those scapegoats. We gain nothing by this. Let us tell the truth to ourselves. Our inferior position—and it certainly *is* inferior—is owing greatly, chiefly, almost wholly, to ourselves. The great men of this Nation have been, and are, and will continue to be Protestant. I speak not of wealth, but of brain, of energy, of action, of heart. The great philanthropists, the great orators, the great writers, thinkers, leaders, scientists, inventors, teachers, of our land have been Protestant—Peabody, Franklin, McDonough, Greeley, Morse, Maury, Bergh, Clay, Calhoun, Webster, Patrick Henry, Putnam, Lincoln, Lee, Jackson, Keely, Whittier, Longfellow, James Whitcomb Riley.

Now, I have been at considerable

pains to hunt up accurate knowledge concerning their genealogy, and I find that most of these immortals are of rural birth, and most of the others are of immediate rural descent.

The same is true of the noblest names among European celebrities, whether heroes, saints or sages. The majority of them come from rural stock. They, like our divine Lord himself, had their birth in some little village or rural place, among shepherd people and sowers of the seed. Hence *we* need never expect to produce a like galaxy. We will never have a Millet—never! Because we have nothing among us similar to the element which produced him, *i. e.*, a devout and well instructed Catholic peasantry. Likewise we will never produce a Corregio, a Mozart, a Haydn, nor a Cure d'Ars, a Joan d'Arc, a Bernadette, a Father Damien, nor a Father Matthew. And never will we produce a Leo XIII. Ah, never! Because we have nothing similar to the elements that produced him—namely, a noble Catholic family living in a Catholic village. Have we any Catholic villages? Any Catholic villagers to speak of?

To me there is nothing surprising that we produce no beloved cures and so-garths aroon. They come from Catholic rural people. To me there is nothing surprising in the fact that notwithstanding our 200 years Catholicity in this country, we have not yet produced *one* saint. To me there is nothing surprising in the fact that vocations for the priesthood are so rare among us United States Catholics. I am not surprised that our average young man should be so flippant, so lacking in real stamina, so indifferent and so prone to mixed marriage. I find nothing surprising in the horrible ravages of intemperance, idling, gambling, sporting and other vices to which our urban poor are addicted.

What does surprise me is the way we have of eulogizing ourselves—of talking

buncombe and spread-eagle and of giving taffy all 'round. I am sorry to say that I can not well join in this enlivening pastime. But, truly, I can not. When I see how largely Catholicity is represented among the hoodlum element I feel in no spread-eagle mood. When I note how few Catholics are engaged in honestly tilling the honest soil, and how many Catholics are engaged in the liquor traffic, I can not talk buncombe to anybody. When I observe the increasing power and ascendancy of the Jews; when I see the superior vigor, originality and opportuneness of Protestant lay charities over similar attempts on our part; when I observe the immense success and influence of secret societies, even here [New Orleans] the most Catholic city of the Union, I have no heart for taffy-giving.

When I reflect that out of the 70,000,000 of this Nation we number only 9,000,000, and that out of that 9,000,000 so large a proportion is made up of poor factory hands, poor mill, and shop, and mine, and railroad employees, poor government clerks, I fail to find material for buncombe, or spread-eagle, or taffy-giving. And who can look at our past history and feel proud of our present status? Consider the presidency, for instance. Have we ever had a Catholic President? Ever come near having one? Ever even had a Catholic candidate? Ever likely to have one? Oh, never! We lack that element from which our worthiest presidents come—a sturdy, intelligent rural class.

I have said enough. I would like to say a hundred things more, but "sufficient for the day." Those who are interested will ask, "what remedies?"

Briefly, I would propose the following:

1. A concerted movement toward colonization.
2. The establishment of more schools, churches, and resident priests in

country places.

3. An Agricultural Chair in every Catholic college. (Catholic colleges in Canada teach agriculture.)

4. Catholic agricultural periodicals. (Protestant agricultural weeklies are innumerable; we have not one.)

5. In every large seaport, intelligence bureaus, whose chief object will be to give information and otherwise assist Catholic immigrants to find work and homes in Catholic rural settlements.

6. Workingmen's homestead associations, aimed at procuring individual ownership of small farms in the South or West.

7. Lectures, speeches, tracts, etc., addressed to Catholic young men's societies, on this subject. (Never once have I heard the subject broached.)

8. Among our schools, arousing of interest in this subject: offers of prizes, medals, and so forth, for the best essay on rural life, best addresses on agriculture, best poems on the peasant, etc.

9. Placing of books on horticulture, husbandry, entomology, forestry, etc., in all our libraries. (At present such works are ignored.)

The reason that most of my suggestions follow educational lines is because I know well that the masses *will not go* where the classes do *not lead*; and that as long as we persist in educating our classes quite away from all idea of rural life there is not the slightest hope that either our classes or our masses will ever turn in that direction. I well know that there is dense ignorance among our educated Catholics upon all subjects, whether practical or theoretical, pertaining to immigration, colonization, agriculture and kindred topics. And yet where could they find more profitable and useful topics than those?

I have reserved what I consider my strongest testimony for the last. Out in Nebraska are two flourishing colonies of Catholic farmers, presided over by

Father Hays and Father Devas. A letter from that section says:

"The only thing that can make Catholics lead a thoroughly Christian life in this country is to group them together in colonies. . . . We are only a dozen of years in existence and we have built four churches and two convents. . . . We have unequalled land, excellent water-powers, and in fact as fine a home as we could ever dream of."

Can testimony be higher than this? Can any one of us *urban* Catholics give testimony like it? Is there in this whole United States—is there anywhere throughout the length and breadth of this land—one *city* congregation of whom its pastor can make such an assertion?

Does not this show what Catholic colonization can do for Catholics? Would to heaven we had more such colonies! Would to heaven Catholics were not so densely crowded in the towns and so thinly scattered about in the country! Only when this order is reversed will we be able to count our gains and not our losses up in the 20,-000,000. For so long as the rural South, the pastoral West, the agricultural East, the farming Middle States—so long as all these remain solidly Protestant, as they are now, so long will this Nation, this Government, this whole people remain solidly Protestant.

It is pretty well known that the brawn and muscle of a nation come from the country. But it is often forgotten that also a nation's brain and nerve come from the country. And yet this truth is the more important of the two.

Therefore—oh! would that some voice of power and tongue of flame could so tell it as to make the impression which I can but feebly strive to make—the brain and the nerve, the energy and leadership, aye, the very heart and soul of this Nation will never become Catholic so long as the country people remain as now, non-Catholic.

MR. DEPEW AND THE POPE.

UNDER the above heading the January CONVERTED CATHOLIC had an editorial which began as follows: "The Hon. Chauncey M. Depew had some fun with the Pope during his brief vacation in Europe last month." When that sentence was written we could not imagine that a poet of Yale College would take the same bright view of Mr. Depew's visit as THE CONVERTED CATHOLIC. But at the annual dinner of the Yale Alumni Association of New York, January 19, a poem was read by the author, Isaac H. Bromley, which, with poetic license, expressed in rhyme what this magazine had previously said in cold prose. From that poem as published in the New York *Tribune*, January 20, 1894, we make the following extracts:

A LAY OF MODERN ROME.

The hills clapped their hands with great laughter,
The Tiber danced sparkling with foam,
No day in the past or hereafter
Is "in it" with that day in Rome.

From the Vatican's sacred inclosure
Across to the Quirinal Hill,
From the domain of mitre and crozier,
From shrines long deserted and still,

The people with loud jubilation,
With laughter and singing broke out;
Since Romulus founded the nation
Old Rome never heard such a shout.

Saint Peter, who just then leaned over
To see what was passing on earth,
Said: "My Romans are living in clover,
I judge from this outburst of mirth."

Then, with an expression of wonder,
He wrinkled his face to a scowl,
As he shouted: "Ho there! Who in thunder
Is this that is making Rome howl!"

"What makes all the Romans so jolly?
What causes this outbreak of fun?
I think I will slip on my trolley,
And take a terrestrial run.

"My successors seems holding high revel,
Down there in the Vatican Palace.
I will see who is raising the —,
And whether it's fun or sheer malice."

So one fine afternoon in December,
When Rome was uncommonly gay,
The saint—let men ever remember—
Came in by the Appian Way,

And, passing through Porta Capena,
By Maximus Circus marched straight,
Nor halted till in the arena
In front of the Vatican gate.

There he said to the sentry on duty,

Whose face was o'erspread with a grin:
"I say, my church militant beauty,
Tell Leo I'd like to come in.

"I've come to find out what the news is
That raises the roof off my dome,
And to learn, if I can, what the deuce is
The cause of this racket in Rome.

"Is there anything new from the Kaiser?
Or anything fresh from Satolli?
I've a right, I am sure, to know why, sir,
You people in Rome are so jolly."

Said the sentry: "Saint Peter, I fancy
I can give you the tip that you seek;
You doubtless don't know that Our Chauncey
Has been here in Rome for a week."

"He's a corker, you bet," said the sentry,
"He's a daisy for sugar and soap."
Then, as laughter rang out through the entry:
"He's inside having fun with the Pope."

"I had heard of his great reputation."
Said the Pope, "as of course, so have you.
Throughout the wide bounds of creation
Who doesn't know Chauncey Depew?"

"I was weary of aves and paters
And the strictness of daily routine;
To join the great army of martyrs
I am not quite ready, I ween.

"And so I embraced the occasion
To escape from the priest, monk and nun,
And—I will not indulge in evasion—
With Chauncey sit down and have fun.

"That's all there is to it, Saint Peter,
We did have a rip-roaring time,
But the story I've told in short metre
Involves neither weakness nor crime.

"They say, when I rose up to meet him,
And took his heretical hand,
'Twas my duty to sit still and greet him,
His to kneel at the Papal command.

"But I rose from the chair that I sat in,
As you would, I know, without fail,
Had you ever heard Chauncey speak Latin
The way they pronounce it at Yale.

"He's a daisy, I tell you—a corker;
An orator, too, and all that!
And, what is still rarer, a talker
Whose speeches don't come through his hat.

"Your excuse," said Saint Peter, "is ample
I see; you sat down with the sinner
In order to get an example
Of the speeches he makes after dinner.

"And I judge by the outbreaks of laughter
That came through the Vatican gate,
That as well before dinner as after,
Your guest holds the record to date.

"There is nothing in this to object to,
But if Chauncey should ever return,
Please remember that I shall expect to
Be called in before you adjourn."

Then, visibly winking at Leo,
With something that seemed like a sigh
"Just think what a stunning old trio
Would that be—you, Chauncey and I.

So Saint Peter resuming his trolley,
Went back o'er the Appian Way,
Intending to ask Lord Macaulay
To write an additional lay.

GENERAL SHERMAN'S DEGENERATE SON.

THE JESUIT PRIEST.

GENERAL William Tecumseh Sherman was one of the noblest, bravest and most skilful soldiers the Republic of the United States ever produced. Next to General Grant he stands out foremost in the history of the great Civil War. After his retirement from the army he was one of the most honored and best beloved citizens of New York, where he made his home. He was an active or honorary member of every club or society in New York and throughout the country that sought the fellowship of distinguished men.

He was a Protestant Christian who never denied his faith, even as he never lowered his standard or sheathed his sword in the presence of the enemy. In an article contributed to the *North American Review*, December 1888, General Sherman said: "To put at rest a matter of constant inquiry referred to in my letter of May 25, 1884 [to James G. Blaine, published in the same number of the *Review*] I here record that my immediate family are strongly Catholic. I am *not* and cannot be. That is all the public has a right to know." The General died in February 1891. His brother John, the United States Senator from Ohio, said at the time: "It is well-known that General Sherman's family have been reared by their mother, a devoted Catholic, in her faith, and now cling to it. It is equally well-known that the General and myself, as well as all my mother's family, are by inheritance, education and conviction Christians, but not Catholics, and this has been openly avowed on all proper occasions by General Sherman." Senator Sherman said further that a few days before his brother's death when he was insensible and apparently at the verge of death the family called in a Roman Catholic priest, Father Taylor,

who administered to him the rite of extreme unction. When questioned about this Mr. P. T. Sherman, the General's son, said: "My father was not a Catholic, and is not a Catholic now; but several members of his family are, and when they thought he was dying they sent for a priest and had the sacrament of extreme unction administered." This statement appeared in the *New York Sun* and other papers, February 13, 1891.

General Sherman's eldest son, Thomas E. Sherman, who became a Jesuit and is now a priest of that notorious order, arrived in New York in time to officiate at his father's funeral, and at the conclusion of the service he said to the reporters: "The burial service was Catholic. My father was baptized in the Catholic Church, married in the Catholic Church and attended the Catholic Church until the outbreak of the Civil War. Since that time he has not been a communicant of any church; but he has repeatedly told me that if he had any religious ideas they were Catholic. A week ago my father received absolution and extreme unction at the hands of Father Taylor. He was unconscious at the time, but that has no important bearing, for the sacraments can properly be administered to any person whose mind can be interpreted as desirous of receiving them." (*New York Times*, February 20, 1891.)

It is only a Jesuit who could make such a statement. General Sherman had said over his own signature in the *North American Review* for December 1888: "I am *not* and cannot be a Catholic." (The *not* is italicized in the *Review*.) Senator John Sherman had said: "My brother and myself, as well as all my mother's family, are not Catholics." Mr. P. T. Sherman had said: "My father was not a Catholic, and is

not a Catholic now," even after he had been anointed by a priest. Whom shall we believe in this matter—the grand old soldier and his brother and son, or the Jesuit? Every intelligent person will say that the Jesuit has falsified. The facts speak for themselves.

Now this Jesuit priest, Thomas E. Sherman, the son of a noble father, has become the defender of Jesuitism in the United States and the assailant of all Americans who oppose the rule of the Jesuits in this country. For the last six months he has been lecturing not only in the Roman Catholic churches but in public halls against the American Protective Association, an organization of American citizens who are determined to have no Rome rule in the United States. This Jesuit is using the prestige of his father's name in attacking American citizens who are doing their part as patriots to preserve the liberty and freedom of the Republic as nobly and fearlessly as the soldiers of thirty years ago fought for the preservation of the Union.

In a lecture delivered in Central Music Hall, Chicago, February 5, on "The Ideal Jesuit," this priest glorified his order, as he had a right to do if his hearers liked that sort of discourse. There were on the platform with him forty Roman Catholic priests—many of whom we knew in days gone by, some as honorable men, others not so honorable—and the leading Roman Catholic laymen of that city. The report of his lecture in the *Chicago Herald*, February 6, says: "The discourse was keenly logical, but at times the passion of religious fervor carried the priest beyond the coldbloodedness of a lecture proper, and then he stood out with splendid interest as an orator, lofty and inspiring. The varying manifestation of dash and meekness which studded the discourse made the audience remember 'Old Tecumseh,' the fighter

while the consciousness was never lost that the speaker, the 'soldier's son,' as he called himself, was a man of peace and prayer."

We quote this part of the report as evidence that it was respectful to the speaker, who at the conclusion of the lecture handed the reporter a type-written copy of it. From this copy the report was printed. What happened afterwards is a sign that God is working against the Jesuits.

The *Chicago Herald*, February 7, said:

"The address delivered by Father Sherman at Central Music Hall Monday night in defence of the order founded by Loyola, as published in the *Herald* yesterday, concluded with the following passage:

For my own part I have no apology to offer for the acts of Catholics in vigorous protest against these wholesale venders of infamy. The father who slays the corrupter of his child must be left to the Almighty; the man who shoots an anarchist at sight is a public benefactor. These ex-priests are anarchists of the worst stamp. They appeal to free speech. If free speech means the right to debauch the minds of women and children at pleasure, then I, for one, say, better free bullets than free speech. If America will not draw the line between freedom and license then America means chaos and old night. There is no right to do public wrong, and every town and village must prevent it. Sue for libel? The evil is done when the suit is begun. Of course, I know you will not agree me, but if the blight of corruption were to threaten your own you would act on the principle of prevention. There are certain questions that cannot be touched in public without doing vast harm. The State exists to preserve public morality.

"The lecture as it appeared in the *Herald* was taken word for word from the manuscript which Father Sherman furnished as the copy for his address. When seen last night, however, and asked whether the passage was figurative, or intended to maintain the principles involved just as it stated them, Father Sherman said he did not utter the expression or anything that could be so construed.

WHAT FATHER SHERMAN SAYS.

"He was just about to board a Chicago

and Alton train for St. Louis at 9 o'clock when he was handed a copy of the *Herald* and asked to state just what he meant by the conclusion to his lecture. He read it carefully; then, turning to his questioner with great surprise depicted in his countenance, said :

"Why, sir, I didn't say those words in my lecture last night, and, in fact, never uttered them from a public platform. There is a mistake here."

"But the lecture, as it appears in the paper, is just as it was in your typewritten manuscript, word for word."

"Yes, I know that, but I see that this last is a portion of an address that I had prepared to deliver against certain organizations opposed to Catholicism. It must have accidentally got mixed with the manuscript of my last night's address. That is just what happened, because I believe the two addresses were placed together on my desk during their preparation. I wish you would please explain this to the public as I have explained it to you. I never intended to make a statement anything like that last night. Now, please make the explanation."

"You say that you had prepared another lecture, of which the words in question are a part, and that you intend to deliver it at some future time."

"Yes, this paragraph belongs to another lecture, but I don't know that I would say exactly that when I deliver the lecture. But please make the explanation for me, as I have requested. You know it is easy for two lectures to get mixed up. That's all I care to say about the matter now."

THE WORDS MAY BE MODIFIED FOR DELIVERY.

"But will you say just what you mean by the statement, inasmuch as it has been published and came from your own manuscript?"

"Well, let me see. Now, I wish you would make the explanation I request.

You know it was easy for the two manuscripts to get mixed. The *Herald* has treated me very nicely, and I'd like it to do a little more and make the explanation."

"But do you mean just what these words mean and did you intend, when you wrote them as a part of your lecture, to have your audience understand them as anti-Catholics understand them to-day?"

"Father Sherman was getting close to the sleeping-car which was to carry him to St. Louis. When the last question was asked he drew away from the car a little, spent a minute thinking, and then said :

"Well, you see, I can't say what I would lead my audience to understand when I deliver the lecture. I might add something to that paragraph which would make it altogether different from what it seems to be now. *You know it is an easy matter to say one thing and mean something else.* When the time comes for me to utter those words I may enlarge on them to an unlimited extent and entirely wipe out the meaning they seem to have now."

"Again Father Sherman started toward his car but paused when asked :

"Will you say that at the time you wrote those words you intended to use them some time just as they appear in a part of your Monday night's lecture, and that the principles you express by them are the ones you entertain with reference to ex-priests who publicly denounce Catholicism?"

"Another minute in silence preceded the reply. When ready to answer Father Sherman stepped slightly toward his questioner and smilingly said :

"I must refuse to answer that question here on this depot platform. I have explained how the mistake happened, and I don't see why I should be asked for any further explanation. You must excuse me from saying more."

ROMAN CATHOLIC BISHOPS AND THE PUBLIC SCHOOLS.

[New York Independent, January 11, 1894.]

SEVERAL archbishops and bishops have written in reply to the following letter sent from this office :

DEAR SIR :—In view of the interest taken by the public just now in reports that representatives of the Catholic Church propose to ask for a division of the public school fund in various States, will you be kind enough to inform me whether it is the policy of your Church to obtain such a division, and whether you would give your countenance to a movement in your diocese with such an object in view ?

EXTRACTS FROM REPLIES.

Archbishop Katzer, Milwaukee, Wis :

As to your first question, I beg to state that I have no authority to speak on this question in the name of the Church. For reasons known to myself I have always been and still am opposed to the plan.

Archbishop Elder, Cincinnati, Ohio :

My own opinion is that the denominational system of public education would conduce vastly more than the present system to form conscientious and law-abiding citizens.

Archbishop Grace, St. Paul, Minn :

In reply to your questions I have to say that Catholics do not desire or wish to destroy or do away with the public schools. What is wished is some modification of the present system, so that Catholics can without violence to conscience avail themselves of the benefits of those schools.

Archbishop Ireland, St. Paul, Minn :

In reply to your letter I beg leave to say that in Minneapolis there is no movement among Catholics toward obtaining a division of the State school fund.

Archbishop Janssens, New Orleans, La :

The Catholic Church teaches that the soul of man is worth more than his body, the other life better than the present one.

School education is undoubtedly one of the best means to secure the spiritual ends of man, to secure eternal life. Parents, and the Church through them, have an innate right to avail themselves of these means and have reason to complain when the State does not allow them to fulfill these conscientious duties, unless under conditions which are exceedingly burdensome to the great mass of Catholic parents.

You ask me "whether I would give my countenance to a movement in my diocese with such an object (division of the public school fund) in view ?" My countenance will depend on circumstances. Our principles are right, but prudence and the reasonable fear of graver consequences may suggest the advisability of not insisting that these principles be carried out in the manner proposed.

Bishop Phelan, Pittsburg, Pa :

We Catholics are accused of desiring the overthrow of the public school system notwithstanding our reported denials of the charge. Our difficulty regarding them is the want of religious instruction in the schools. Without it we have too much reason to fear that the children will grow up with a very limited and a very imperfect knowledge of their Christian duties.

Bishop Maes, Covington, Ky :

The State schools are *not* public schools, in the true sense of the word.

We shall continue to pay for our own schools until we have convinced all lovers of fair play and all believers in religious truth, that our position is correct ; until the public indorses our views on education.

Bishop McQuade, Rochester, N. Y :

In answer to your questions, I beg to say :

Our Church is not seeking a division of the public school fund.

An agitation with a view to a division of the State school fund would, at the present time, be injudicious and inopportune.

Our policy, and we have no other, is insistence on the right of Christian children to a Christian education in harmony with the belief of their Christian parents.

Bishop Junger, Vancouver, Wash :

I would agree to the question proposed in your letter, if the whole hierarchy—*i. e.*, all the archbishops and bishops of the United States of America—would ask for it. If this is not done it will be of no use to ask it.

Bishop Monogue, Sacramento, Cal :

The Catholic Church is a deep thinker and full of experience. Her enemies in this question are the enemies of the American Republic. They are the breeders of socialists, anarchists, without a conscience, without a religion, without a God. Unscrupulous politicians are taking advantage of this hobby-horse, and with sectarian animosity will eventually destroy our country.

Bishop Horstmann, Cleveland, Ohio :

There is much in the public school system that we deprecate, much that we must condemn. If our conscience forbid us making use of the present system of public schools, we can only submit with patience until the good common sense of each State shall make it recognize that our parochial schools are doing fully all the work done in the public schools and doing it as perfectly at least as these.

To think at present of any division of the school fund in Ohio would be sheer folly.

Bishop Fink, Kansas City, Kan :

I do not deny that I consider it an in-

justice, tho' sanctioned by law, to put a heavy burden on any body of citizens because of their religion, which in this case amounts to double taxation.

Bishop Heslin, Natchez, Miss :

The present public school system is virtually a persecution of Catholics, as it forbids them to use the money which they contribute toward it without violating conscience, to escape which hardship they are compelled to pay a two-fold, nay, a threefold school tax. Policy has dictated to them to submit to this injustice in the hope that time would dispel prejudice, disarm bigotry, enlighten ignorance, and bring American fair-mindedness to the surface to acknowledge and allow the justice of their claim.

In this State we have no hope of obtaining our share of the school funds, and policy directs us to bear the grievance patiently until the dawn of better and brighter days.

Bishop Durier, Natchitoches, La :

It is positively the aim—say the policy if you will—of our Church to obtain a division of the public school fund, as she is satisfied both that she has a right to it and she can prove her right.

Heartily would I give countenance to a movement in my diocese with such an object in view.

Bishop Ryan, Buffalo, N. Y :

We have often said and we repeat that the fair-mindedness of our American people and the religious convictions of so large a number of well-meaning American citizens will sooner or later coincide with our own views in this regard.

Bishop McGovern, Harrisburg Pa :

I will give my countenance to a movement in my diocese with such an object in view on this condition only, that the rights of the State shall be protected

and that liberty of conscience shall be guaranteed to all men. With this condition inviolably secured, I hold that Catholics have the constitutional right to petition the State Legislature to relieve them of an unnecessary burden. That Catholics must educate their children at their private expense, from a duty of conscience, because of a defective school law, and then, over and above, must pay a heavy public school tax from which they can derive no benefit, justifies me in giving "countenance to a movement with such an object in view," the A. P. A. and other secret societies to the contrary, notwithstanding.

Bishop Haid, North Carolina :

It is just and fair that Roman Catholics should share in proportion to their contribution in the benefits of public money collected for educational purposes, to be devoted to the education of Catholic children.

Bishop Verdaguer, Brownsville, Tex ;

The public school doesn't give the kind of education we desire our children to have. Our great Cardinal [Gibbons] wrote some time ago :

"We want our children to receive an education which will make them not only learned, but pious men. We wish them to be not only men of the world, but, above all, men of God. And this education our children cannot have in the public schools; therefore we wish to have our own schools; and as we cannot without the help of the State, we desire a share of the public school fund to enable us to have such schools. We do not think that it is just to oblige us to pay taxes for support and maintenance of schools where we cannot send our children."

With all my heart I would give my countenance to a movement with such an object view.

Bishop Ludden, Syracuse, N. Y :

Do I ask for a *share* in the division of the public school fund, and do I favor such a policy in my diocese? Yes, by all means, and by every principle of right, liberty and justice.

KIND WORDS.

From the *Sigs of the Times*, Oakland, Cal., January 8, 1894:

Through the courtesy of Rev. James A. O'Connor, the editor and publisher, Vol. X of THE CONVERTED CATHOLIC (bound) has come to our table. For ten years Father O'Connor has striven nobly and indefatigably to win Roman Catholics from the errors of their ways to Christ. He has boldly exposed the fallacies of many Roman Catholic doctrines, and the subtle schemes of Jesuitical craft. The bound volume is valuable as a library reference. Price, \$1.25. The new volume begins with January, 1894, enlarged in size and scope, with new type dress. The first number of the new year contains a portrait and sketch of the Editor, who was ordained a Roman Catholic priest in 1871, but has been engaged in evangelical work for fifteen years.

From the *Philadelphia Episcopal Recorder*, February 15, 1894 :

With 1894 THE CONVERTED CATHOLIC enters upon its eleventh year, and it gives us pleasure to repeat the commendations we have always thought it entitled to. No only does it boldly attack the distinctive teaching and practice of the Church of Rome, and expose the schemes of the Jesuits to secure power in this country, but it upholds attractively the one way of salvation with clearness and precision. It has many able and esteemed contributors, and is admirably adapted for distribution just at the present time as an antidote to the machinations of the Church of Rome.

From the *Herald of Gospel Liberty*, Dayton, Ohio, February 1, 1894 :

Few men are doing more excellent work than Rev. James A. O'Connor, the Editor of THE CONVERTED CATHOLIC. His Mission and office is in New York City, and the conversions from Roman Catholicism through his Mission, his lectures and his magazine are numerous and many. Lend him a hand by taking his deeply interesting magazine, or send 10 cents for the January copy.

From the *Episcopal Methodist*, Baltimore, Md., February 7, 1894 :

THE CONVERTED CATHOLIC, January 1894, Vol. XI. No. 1. This number opens with a sketch of the Editor, with indications of the work which the magazine aims to help. In the editorial notes and comments "Reasons for Renouncing Romanism" are given. THE CONVERTED CATHOLIC has as its main object "The Conversion of Roman Catholics from Error to Truth." Its table of contents are varied ; but all articles seek to promote the end in view.

ROMAN CATHOLIC STATISTICS.

THE Catholic Directory for 1894 gives the number of Roman Catholics in the United States as 8,806,648.

There are 92 diocese, 17 archbishops, 71 bishops and 1 cardinal.

The priests number 9,717, of whom 7,231 are secular and 2,486 regular clergymen, or members of religious orders, such as the Jesuits, Franciscans and Redemptorists.

There are 8,729 churches, 5,704 chapels and stations, 8 universities and 25 secular seminaries, in which 2,076 students are being prepared for the priesthood.

The priests of the religious orders have 61 seminaries, educating 1,457 candidates for their institutions. There are 172 high schools for the education of boys, 668 for the education of girls, and 3,732 parochial schools, attended by 765,388 pupils. The total number of children in Catholic institutions is 860,356.

The archdiocese of New York ranks first, with a population of 800,000 Catholics, 555 priests, 212 churches, 110 chapels and stations, 1 seminary, with 128 ecclesiastical students; 21 high schools for boys, 32 high schools for girls, 163 parochial schools, with an attendance of 40,149 pupils; 2 orphan asylums, sheltering 2,450 orphans, and 51 charitable institutions.

Compared with the statistics of 1892 the increase in the Catholic population is 95,938; priests 329, churches 252, chapels and stations 456, seminaries 251, parochial schools 155.

The following are the statistics of the largest dioceses after New York :

	Priests	Population	Pupils in Parochial Schools
Boston,	400	575,000	33,000
Chicago,	382	550,000	45,000
Philadelphia,	341	410,000	32,384
New Orleans,	200	300,000	14,481
Brooklyn,	236	280,000	31,000
Hartford, Conn.,	204	250,000	20,000
Baltimore,	406	235,000	31,000

San Francisco,	192	220,000	15,000
Newark, N. J.,	215	210,000	25,913
Cleveland,	220	214,000	33,550
Pittsburg,	268	206,000	26,050
St. Louis,	312	200,000	22,543
Milwaukee,	250	200,000	24,520
St. Paul, Minn.,	186	200,000	12,200
Cincinnati,	241	189,500	22,253
Springfield, Mass.,	178	170,000	10,000
Buffalo,	244	160,000	19,883
Providence,	156	150,000	16,660
Detroit,	160	140,000	9,065
Albany, N. Y.,	202	130,000	13,000
Green Bay, Wis.,	114	125,000	12,200
Grand Rapids,	77	119,000	10,198
Louisville, Ky.,	129	110,000	7,500
Peoria, Ill.,	144	110,000	7,500
Dubuque, Ia.,	226	100,000	12,500

In the States of New York and New Jersey there are 1,821 priests, 1,868,000 Roman Catholic population and 149,000 pupils.

In the New England States there are 1,150 priests, 1,363,000 population and 98,200 pupils.

There are over 1,000,000 Roman Catholics in the States of Ohio, Michigan, Indiana and Kentucky.

Pennsylvania has 816,000 and Wisconsin 400,000. Dr. McGlynn's name does not appear in the Directory. He has no standing as a priest.

A large percentage of this Roman Catholic population is composed of nominal Catholics, who have only a traditional attachment to the Roman Catholic Church, but who are ignorant of any other form of religion and who practically live without any religion at all. These Catholics have been educated in the public schools and are true Americans in sentiment. To them the Gospel of the grace of God in its purity and simplicity should be preached by American Christians. The priests cannot preach it to them, for they themselves do not know it.

This statement may surprise some persons who see in the numerical strength and gorgeous ceremonies of the Roman Church a striking manifestation of the power of Christianity. But the Christian religion makes human beings children of God and heirs of the Kingdom not by might nor by power, but by the Spirit.

MONTHLY RECORD OF ROMAN CATHOLIC EVENTS.

PAPAL, Delegato Satolli has written recently to the 200 creditors of the late Archbishop Purcell to tell them that neither he nor the Propaganda can do anything to make them recover the \$4,000,000 stolen by the deceased mitred financier. We are not surprised at this, for in money matters Rome believes that it is more blessed and more profitable to receive than to give. But there is in this decision an outrageous injustice that can be laid at the Pope's door as long as he sanctions it. The money misappropriated by Archbishop Purcell was used to build up the Roman Church in the Cincinnati archdiocese and to send gifts to the Pope.

And Pope Leo XIII. who, in his encyclical on the social question, advocates the principles of justice and right in the relations between employers and employees, and in a more general way dwells upon the brotherhood of man and the oppressed, shows, in the Purcell affair, he does not mean what he says. The Pope has millions at his disposal; if he was in earnest about doing right he would at once pay the creditors, who are mostly wage-earners and have suffered a great deal because of that archiepiscopal rascality. Or he would, at least, urge the faithful of America to pass the hat and make up the amount needed. Writing encyclicals, and long ones too, to catch the unwary Protestants may be a very nice business in its way, especially for a loquacious old gentleman. But to pay back the creditors of an archbishop who spent their money in behalf of Rome and defrauded them out of \$4,000,000, would speak more eloquently for the Pope than all the encyclicals he has written so far. The unfortunate creditors have received, up to date, only six cents on the dollar! A fourth R— (Rascality)— might complete the famous alliteration.

The Baltimore *Baptist* of January 10, 1894, thus comments upon the latest encyclical of the Pope:

"The Pope's encyclical on Bible study is interesting in two respects. First, as a contrast with Cardinal Gibbons' sermon on Bible study two years ago in which he asserted that all good Catholics were expected to read their Bibles. The Pope's view of the matter is that Bible study is to be confined to the clergy. There is no intimation that full and free Bible study by laymen is recommended. It is excluded in fact by the limitations which are imposed even in Bible study by the priesthood. The encyclical is also interesting in the nature of these limitations. It will be noticed that any interpretations of the Bible on important matters are excluded which are contrary to the received traditions and canon law of the Catholic Church. The Pope's rules for Bible study are simply a method for converting the Scriptures into a nose of wax, to be conformed in all respects to Catholic tradition. Father Chiniquy, the converted priest, said, when in Baltimore, that when he became a priest a vow was imposed that he would accept no interpretation of Scripture upon which the 'holy fathers' did not agree. Only a wealthy man could possess the writings of the 'holy fathers,' for they covered the pages of a house full of books. Then, too, it required a life-time to search the 'holy fathers' thoroughly, and even then their agreement was so rare that the vow practically shut him out from all profitable Bible study."

:

Bishop Horstmann of Cleveland, Ohio, has issued a letter to his clergy asking them to take up collections to defray the cost of buying, repairing and furnishing the residence of Delegate Satolli in Washington. In the course of the letter,

which is published in the *Catholic Universe* of December 23, 1893, the Bishop says: "Loyalty and devotion to Rome form the touch-stone of Catholicity." The bishop says the truth here, at any rate. Roman Catholics must be loyal to the Pope and obey the hierarchy; the rest is of no importance.

The *Missionary Review* in its issue of December has a report from its correspondent in Nicaragua, which reads as follows:

"The ruling spirit is identical with that disclosed by this handbill, which was extensively circulated in Leon, Nicaragua:

"ATTENTION, CATHOLICS.

"The wolf of Protestantism has found its way into the Catholic flock! A minister of the sect of Luther and Voltaire is in Leon accompanied by various mercenaries, who are busy selling in the streets Protestant Bibles and a false book of the Gospels. Do not buy these books, Christians! Scorn those propagandists of a sect divorced from the Catholic Church of Jesus Christ, divorced from the truth, and which is resolved on depriving us of the most precious legacy received from our forefathers! Do not allow your religion to be harmed by these knight errants of evil! Let us hurl them away! No law authorizes their coming here to de-christianize us. Liberty of worship does not exist here, and these peddlers of adulterated Bibles and Gospels are of a foreign flock. Nicaragua belongs to God; Protestantism to the devil. Away with them!"

The London *Protestant Observer* published the following in its January issue:

"Recently Professor St. George Mivart, a well-known Roman Catholic layman, wrote certain articles in the *Nineteenth Century* to prove that there is happiness in hell. These articles have brought down on him the censure of the

Congregation of the Index at Rome, and the Professor has consequently submitted to the censure. As a curiosity we give below the decree of the congregation:

"The Sacred Congregation of the most eminent and reverend cardinals of the holy Roman Church, appointed and delegated by our most holy lord Leo XIII. and the holy apostolic See, for the drawing up of a list of books of evil doctrine and for proscribing, correcting and giving leave for the same, in the whole Christian commonwealth, has condemned and condemns, has proscribed and proscribes, or if elsewhere condemned or proscribed, has ordered and orders that the following works should be entered on the lists of prohibited books:

"Mivart, St. George, 'Happiness in Hell,' (*Nineteenth Century*), London, December 1892, and 'The Happiness in Hell,' *ib.* February 1893, and 'Last Words on Happiness in Hell,' *ib.* April 1893. By a decree of the holy office, Wednesday, July 19, 1893.

"Wherefore let no one henceforward, of whatever rank or condition, venture to publish in any place or language, or to read if published, or to keep in his possession, the aforesaid works thus condemned and proscribed, but let him be bound to hand them over to the ordinates of the place, or to the inquisitors of heresy, under the penalties laid down in the Index of forbidden books.

"These proceedings having been referred to our most holy lord the Pope by me, undersigned secretary of the Sacred Congregation of the Index, his holiness approved the decree and ordered it to be published.

"Given at Rome 21 July, 1893.

"Camillus Cardinal, Mazzella Prefect.

"Fr. Hyacinthus Frati, O. P."

"We should like to ask, who are the 'inquisitors of heresy' referred to in this document, which savors very much of the Dark Ages? Probably very few of our readers were aware that there are

such officers in England. A list of their names would be interesting just now. Every Roman Catholic bishop is an official Inquisitor in countries where the Inquisition has not obtained an entrance. The "penalties" incurred by those who do not obey this Decree of the Index, include excommunication, and that involves eternal punishment, unless the *alleged* offence is pardoned." The same thing is true of America.

* **

The present condition of educational matters in our misgoverned city is thus described in the *Christian at Work* of February 1, 1894 :

The way some matters are working in this city is indicated by the present status of the Board of Education. The Board consists of twenty-one commissioners. Of these thirteen are Tammany men ; five are non-Tammany Democrats, and only three Republicans. Of the thirteen Tammany men nine are Roman Catholics and four are non-Catholic. Of the four who are non-Catholics three are Hebrews. There are seventeen standing committees of the Board, who as a rule have full power over their respective departments. Of these committees ten are in the control of Tammany-Catholic Democrats—and these are the most important committees of the Board—they include all which have to do with the appointment and supervision of teachers; the committee on nomination of trustees, on teachers, and on evening schools. The committee on the nomination of trustees nominates for confirmation by the Board the school trustees ; the school trustees appoint all teachers below the grade of vice-principal, and nominate for conformation by the Board all principals and vice-principals. Nomination of a trustee by this committee is usually equivalent to his election. As the Board is now constituted—nine Tammany-Catholics, two Tammany Hebrew allies, and President Knox—nomination

may be said to be equivalent to election. Trustees dependent upon this combination for reappointment will nominate only principals and vice-principals acceptable to it. The committee on teachers and the committee on evening schools charged with general supervisory and regulatory functions, complete the Tammany-Catholic control of the appointment, oversight and retention of teachers of the school system. All of which shows that the public schools of this city are under the direct control of the Tammany-Catholic element in this city. And what is particularly disgraceful in this order of things is that while the people have the power to prevent such a condition of affairs, they persistently refuse to do it ; they will not break away from the shackles of party and party nominations. And so one and all appropriate to themselves the character attributed by Goldsmith to one of his personages, who, he tells us,—

"born for the universe, narrowed his mind,
And to party gave up what was meant for mankind."

How long, O Lord—*how* long !

J. A. D.

Army Officers in Roman Catholic Colleges.

By orders of Secretary of War Lamont, United States Army officers have been assigned to several Roman Catholic Colleges as professors of military science and tactics with full rank and pay from the Government as if they were on garrison duty. Captain John Dunn of the Tenth Infantry is at the Jesuit College on Sixteenth street, this city, and another officer is at Seton Hall College, New Jersey, where Bishop Wigger of Newark resides. The Jesuit College in St. Louis has also been supplied with a military professor. The Roman Catholic young men in these colleges when armed and drilled will be ready and willing to fight for the Pope at home or abroad when their services are required.

THE RELIGIOUS QUESTION—ARCHBISHOP CORRIGAN AND THE VATICAN.

EDITORIAL IN THE NEW YORK SUN, FEBRUARY 10, 1894.

EVERY sort of conservative organization, ecclesiastical or political, in the various forms established by progressive civilization, is entitled to fair treatment and the just judgment of public opinion, and should be protected from misrepresentation and calumny. This is a country of religious toleration, and every Church should be upheld in its right to self-government and untrammelled worship, within the established rules of society. There appears to be at this time, however, a persistent determination, in certain organized ways, to attack the Catholic Church both from without and from within.

It is not so much from without that the Catholic Church is seriously menaced in this country as it is from within, through malicious efforts to impair the influence of the constituted authority of the Church by deprecating imputations and calumnious charges against its leading rulers.

We have recently seen striking exhibitions of this manner of attack directed against Cardinal Gibbons on the school question; they have been subtle, and to a certain degree, masked; but they have been telling. The charge that Cardinal Gibbons is the enemy of our public schools, and that he seeks to establish special religious instruction in their stead, is carefully nurtured and craftily disseminated by evil-disposed disorganizers within the pale of the Church. This imputation is treated by them seriously as an existing fact, and the political priest hastens to inform the world how much more enlightened his views are on that question, and how superior he stands before the community, as being opposed to parochial schools or any form of instruction except that of the common school system.

At this time, Archbishop Corrigan, the head of this metropolitan centre, guiding a flock of nearly a million of souls, with all the cares and responsibilities of his great trust, is the shining mark of detraction; and, curiously enough, the fabricated efforts for his injury and the impairment of his influence in the Church, appear to come from Rome. It would seem that a literary bureau is organized in the Eternal City for the purpose of manufacturing sensational messages designed to sully the character and mislead opinion as to the standing at the Vatican of this eminent prelate. Messages come over the wires every two or three days containing imputations and announcements of improvised investigations, that have no foundation except in the spurious creations of their inventors.

The attacks on Monsignor Satolli in question refer to an article which originally appeared in these columns with reference to that prelate and the effect of his mission to this country, signed "A Catholic American," and to the communications which were published in consequence of it. The article referred to was not, in fact, an attack on Monsignor Satolli, as we shall presently show, although otherwise considered in some quarters. The original communication was written by a Catholic layman as the result of a careful investigation of the consequences of Monsignor Satolli's advent to this country, and was intended to be a fair and candid review of the principles and policy at stake in the uparalleled departure from all precedent and established authority, which his mission and administration introduced in the government of the Catholic Church in North America.

Now, what means this system of at-

tacks sent out from Rome against the eminent prelates of the Catholic Church in this country? The public currency given to these assaults here, the diligence and persistency with which they are maintained abroad, and the injury to executive administration they are calculated to inflict, make the occasion worthy of something more than a passing consideration. Let us get at the bottom facts. Is the anti-American cabal in Rome a representative organization of the disaffected priests in this diocese, as some suppose, sustained by the imputed hostility of the entourage of the Vatican, thought to be evidenced by Monsignor Satolli's mission and the motive which prompted it? Or has it a deeper source and broader significance?

If Monsignor Satolli had come to this country as Nuncio from the Sovereign Pontiff in recognition of the fidelity of the millions of his faithful people, bringing words of approval and good will, and for the purpose of conferring and advising with the American dignitaries of the Church for the general good, an universal reception of the warmest hospitality would have been accorded to him, unexcelled by any ever received by any ambassador to the faithful. His advent would have been a festival of rejoicing. It is safe to say that the day Monsignor Satolli set his foot on this soil the Catholic Church in this country was under the administration of the most brilliant, capable and powerful representative men in the hierarchy that any Church or period has ever witnessed. The progress of the Church was marvelous beyond any possibly anticipated calculation. The statistics of its growth, the number of the churches and administering priests, the seminaries for priestly education, the schools, asylums, missions, charitable institutions and worshippers, were simply astonishing. It was approaching the zenith of Catholic

American progress and prosperity. When the arrival of Monsignor Satolli was announced he was not known to ten of the ten millions of Catholics to whom he came commissioned. He was an utter stranger to prelates and people, except as his commission made him known; he could not even speak our language. But he came with credentials from the Sovereign Pontiff; that was sufficient, and he was received everywhere with honor.

While all were pondering as to the purpose of the sudden mission of Monsignor Satolli, it was announced that, disregarding all that had gone before, ignoring the existence of the archbishop of this diocese, and overturning abruptly the decision of the Propaganda, he had, as an act of unsparing absolutism, restored Dr. McGlynn to the priesthood, removing every obstacle, unconditionally; and that McGlynn had been taken into high favor as an apparently persecuted priest. The supreme authority thus exercised, in disregard of the precedents and the established rule of centuries, was a shock like a lightning stroke, and was felt through the whole body of the Church to the utmost extremity in every part. McGlynn's attacks on the Pope and the local administration here had been so personal, so offensive, and so aggravated, as well as so recent, that it may be truly said his triumph was a general humiliation of the Catholic Church of America.

McGlynn did not allow this extraordinary act to pass in peace. He proclaimed his victory over the Church in the most triumphant and defiant terms, what is called "rubbing it in." The Church had bent its knee to him. He had recanted nothing. He had "turned the tables" on the American hierarchy. He was "a storm centre," an intellectual "cyclone" of which the "Church stood in fear;" and henceforth he was master of the situation; and more, much more, *ad nauseam*.

McGlynn's proclamation of victory was not at first believed, but soon it was authoritatively announced to be true; and the power exercised to accomplish it was declared to be a devolution of the sovereign powers of the Pope himself on Monsignor Satolli for the government of the Catholic Church in America, superseding every local authority. The Cardinal and all the Archbishops and Bishops of the Church were disregarded and practically ceased to be potentialities in Church guidance. The Delegate was the sole and supreme arbiter, whose dictum was unappealable. The Church was all at sea.

McGlynn has been consistent. He has taken nothing back. He has been a law unto himself to the end. He has given, however, something in return. His recent act in making an application to the President for appointment to civil office, and his anxious effort in writing and in person to be made Ambassador to do honor to the King of Italy, whose mailed hand rests so heavily on the Vatican, leave nothing to be said. The record made by and for McGlynn stands in sight of all men.

What was the necessary consequence of this revolution? Rebellious priests, in a condition of passive disaffection, became open in their resistance to authority and defiant of their superiors. There was, in truth, no subordinate authority; all the ancient landmarks of government were trampled down. Soon there was a rebel camp of disorganizing priests, and demoralization of discipline became flagrant. Archbishop Corrigan was derided by McGlynn and his followers in public meetings, and the natural rebels against the Church and against orderly discipline plotted with seeming success for the Archbishop's overthrow. They had even arranged among themselves how the thing was to be done. He was to have a militant coadjutor to absorb his functions. It was at this period that the

communication of "Catholic American" appeared in our columns. It made no attack on Monsignor Satolli. It simply portrayed in moderate language the actual situation of Church affairs, and to what the revolution was leading. It was simply a friendly warning of impending consequences.

The Sovereign Pontiff exercises a more unrestrained authority in this country than he does in the Catholic countries of Europe; where, by the stipulations of concordats, he is deprived of the power to nominate bishops. There the sovereign power of the State names the bishops, subject to papal approval. Here the power of the Pope is supreme in the selection of bishops, and it may be said in all other essentials of Church control. It is true that for appointment in the United States the bishops are nominated under a certain formula; but the papal authority is unrestricted; the Pope is not bound by the nomination, but may disregard it entirely. The bishops of this country may therefore be said to be more directly the representatives of the Vatican than the bishops in any other jurisdiction, and more especially entitled to papal confidence. In no part of his spiritual dominion is the Pope more sincerely and intelligently revered than in the Church in the United States. The preeminence of Leo XIII. in all the qualities of a spiritual ruler reflect lustre on the papal throne. The sanctity of the Pontiff from what is held to be an Apostolic succession, and all that appertains to his sovereign power, are fully recognized by his people; but they have always been held to be exclusive. The Papacy has seen its vicissitudes. There was a period in the reign of Urban VI. when the College of Cardinals, after electing a Pope, being dissatisfied with their choice, assembled and reconsidered their act, electing another Pope, Clement VII.; and two Popes reigned in oppo-

sion, one at Rome and the other at Avignon, for a period of thirty-eight years, until the schism was substantially settled by the election of Alexander V. But there can never again be a dispute of a like character. A Pope elected and consecrated reigns to the end of his life ; his power and that of the Cardinals is indefeasible. In case of permanent disability no one can take the Pontiff's place. There is no provision for a regent. The Pope cannot, however, name his successor. The election of a successor belongs exclusively to the College of Cardinals.

Considering all these things, while the authority of Monsignor Satolli was in all respects to be obeyed, the titles given him of "deputy Pope" and "American Pope" were deeply offensive to the Church. It was answered that he exercised absolute and irresponsible power among us, and was in effect Pope, whatever may have been the consequences elsewhere. It was in this condition of affairs and in the month of August last, that Archbishop Corrigan arranged the great reception which was given to Monsignor Satolli at St. Patrick's Cathedral in this city.

[Here follows a long extract from Archbishop Corrigan's address which was published in *THE CONVERTED CATHOLIC* for September 1893.]

Thus a dangerous ordeal to the Church was providentially passed, for a time, at least, in safety.

It was supposed with the great cathedral testimonial, peace had settled down on the Church in the United States ; but these groundless and repeated attacks from Rome on Archbishop Corrigan would seem to show that there is to be no peace. Shall the conspirators accomplish their purpose? We think not. Leo XIII. is possessed of acute discernment, enlightened judgment, and high courage.

When he mounted the Papal throne

he found the Catholic Church in this country united, prosperous and powerful, marching onward to the highest destiny. It will be his ambition, and doubtless he will consider it his duty to transmit the trust untarnished, the treasure undiminished.

Obviously, it would be a boon to the Church in the United States to be once more in its regular order of progression ; to have the authority of the Propaganda, so successfully exerted from the foundation of the faith in this country, again recognized ; the jurisdictional power of the bishops, which has existed from the third century of the Christian era, restored ; and signal proofs of confidence extended to the administrators of the Church here, especially to those who have been so unjustly assailed ; and the plots of the enemies to peace, good order and discipline effectually frustrated and suppressed.

Then there would be an era of good feeling for the millions of the faithful, so true and confiding through every trial, and good would flow from every worthy source.

A Monument to Luther.

A movement is on foot to erect a great Lutheran Church in Rome, to be named the Luther Memorial Church. A large amount has already been raised for this purpose. Chancellor Caprivi protests against this movement in a letter to the Evangelical High Consistory of Berlin. He says the Government itself does not object to the building of such a church in Rome, but it must not be called after Luther, because it might give offense to the Pope. But the monument will be erected in God's own time, and the Gospel of salvation by faith alone that Luther preached will be heard even in the great Church of St. Peter. The false religion of the Pope must give way to the true religion of Christ.

A VALUABLE PRESENT.

Does your pastor receive THE CONVERTED CATHOLIC? Please ask him, and if he answers in the negative, send us his name and address, and the magazine will be sent to him. If you can pay the subscription it will be very welcome and helpful. Even half a subscription is better than no bread. What may be accomplished by such a present to your pastor can be seen from the following letter from a minister in Illinois:

DEAR BROTHER:—Our Bible agent, Rev. J. Geisinger, made me a present of eight months' subscription to THE CONVERTED CATHOLIC last year. It was undoubtedly one of the most valuable presents I ever received. As an indication of my appreciation of it, find enclosed two dollars for two copies to be sent to me this year. Yours in Christ,

REV. N. D. SWEENEY.

To all pastors, missionaries and Bible agents with small salaries, and to Y. M. C. A. reading rooms, THE CONVERTED CATHOLIC will be sent for fifty cents a year. For the same amount it will be sent to all Roman Catholics.

OUR FREE LIST.

Eight dollars were received last month, in addition to thirty dollars previously acknowledged, for the free distribution fund to continue sending THE CONVERTED CATHOLIC to the dear friends who paid their subscriptions in the past, but cannot do so this year on account of the general business depression. There is no part of the work that appeals more strongly to our sympathy than this. We know that those friends are the best kind of Christians, humble, zealous, prayerful, who have made good use of the magazine. Their expressions of regret at their inability to pay this year have been so touching that in every case we have continued to send them the magazine. We hope our readers who are blessed with means will share this expense with us.

A Book on Dispensations.

Rev. George E. Taylor of the New York East Conference of the Methodist Episcopal Church, sends us an inquiry about a book published in England nearly 300 years ago entitled, "Rome a Great Custom House for Sin." A scale of fees for dispensations and absolution from various crimes was given in this book. Many writers have referred to such a volume, but we do not know where a copy can be found. Can any of our readers give information on this subject?

In the modern Roman Catholic Church there is no law requiring a fee for absolution in the confessional. But many infamous priests are a law unto themselves in this as in many other cases. A dispensation, however, is never granted without a fee. The Duke of Aosta, brother of the King of Italy, had to pay \$20,000 to the Papal treasury some years ago for a dispensation to marry his sister's daughter.

KIND WORDS.

From the *Chicago Christian Cynosure*, February 1, 1894:

The January number of THE CONVERTED CATHOLIC, edited and published by Rev. James A. O'Connor, a seceding priest, begins the eleventh volume of this valuable evangelizer in an enlarged form, new type and a fine portrait of its Editor. It numbers among its contributors this month Rev. George C. Needham, Mrs. Needham, Chaplain McCabe, ex-priest Connellan, Rev. Dr. Kerr, Mrs. J. Fowler Willing, Gen. T. M. Harris, author of "The Assassination of Lincoln," and other powerful authors. The Editor is himself a most talented writer on the errors of Romanism. Not the least interesting of the regular contents of this magazine are the reports of Christian work performed at Christ's Mission in New York, founded and conducted by Father O'Connor in the interest of Christ's kingdom, which the Lord has indeed richly blessed. The Christian spirit is profoundly manifest in both the magazine and the Mission, and both deserve the fullest encouragement.

From the *Western Christian Advocate*, January 17, 1894:

THE CONVERTED CATHOLIC has been visiting us every month of the year. It is now sent to us as a bound volume. There are many of our ministers who would greatly help themselves by taking this periodical. It is only \$1.00 per year. It is doing a great work, and is up to the notch on every developing phase of Romanism.